adds, "This faculty was placed within, to be our proper governor, to direct and regulate all under principles, passions, and motives of action. This is its right and office. Thus sacred is its authority." It is the highest judicatory in the mind of man, admitting of appeal from all, and admitting of appeal from itself to no other human tribunal. Reviewing the exercise of all the other faculties and affections of the mind, it is subject only to the immutable law to which it looks, and to God, whose righteous character is embodied and represented in that law.

For though supreme within the mind, the conscience does not look upon itself as absolutely supreme. While it is the conscience which informs us what moral principle is, it is not the conscience which constitutes moral principle. In this respect it resembles the senses and the intellect, and hence may be called the moral sense and the moral reason. The senses do not create the objects which they perceive, nor does the intellect create the truths which it apprehends; and just as little does the moral faculty in man create the law to which it looks, and which it makes known to him. The sun exists in these heavens, whether there be an eye to look to it or not; two parallel lines could never meet, even though there should never be a mind to contemplate their relation: and moral law would be imperative, whether the conscience did or did not acknowledge the obligation. This is what conscience reveals of itself: this is implied in all its decisions, when rightly interpreted. It declares that the distinction between good and evil does not proceed from the caprice, but is written on the very constitution of the mind: and farther, that it does not spring from the structure of the individual mind, but must exist for all beings possessed of intelligence and free will. It points to a law prior to itself, above itself, independent of itself, universal, unchangeable, and eternal.

The conscience is not the law itself, it is merely the organ which makes it known to us—the eye that looks to it. Alas, that eye may become diseased, and fail to take the proper view of the law. Under the influence of a rebellious will, it may become corrupted, equally with the understanding, or the emo-

* This is a view to some extent overlooked by Butler, and by some otherwise elevated ethical writers, who look at the moral power from a psychological standpoint. We frankly confess, that though it was before us, it was not so with sufficient steadiness, in the earlier editions of this work.